

# ISLAMIC ECOLOGICAL THEOLOGY

THE BASICS OF THE ECOLOGICAL APPROACH  
IN THE MUSLIM SOCIAL THEOLOGY

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# 1. INTELLECTUAL BACKGROUND OF ENVIRONMENTAL PROBLEMS

When we look at today's philosophy of ecology and environmental ethics literature, it is seen that those responsible for the mentality at the root of the environmental problems that humanity faces can be summarized in 3 items:

- Scientists and thinkers such as Descartes, Bacon, Newton;
- Plato and the Neo-Platonism doctrine;
- Judeo-Christian tradition.

These errors are expressed as follows:

- The distinction between thought and space, spirit and matter, the realm of ideas and the realm of phenomena.

"The Cartesian division between mind and matter has had a profound effect on Western thought. It has taught us to be aware of ourselves as isolated egos existing "inside" our bodies [...]"<sup>1</sup>

- Based on this (the superiority of the former over the latter), the approach that sees knowledge as a tool of domination.
- Mechanical universe understanding,
- Belief in the superiority and priority of man over nature.

Contrary to these claims, the separation of spirit and matter is not the cause of environmental problems, but rather the discovery and determination of the truth. In fact, man is in nature, but he has fundamentally different characteristics from other living things in nature. Man's way of life is completely different from wild life. An attitude

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<sup>1</sup> Capra, *The Turning Point*, 59,

contrary to this truth is an obstacle to the civil-humanitarian life. This obstacle causes people to be unable to limit their relations with nature to civil and moral concepts, and ultimately to harm both nature and their own life.

The mechanical conception of the universe and the paradigm that sees knowledge as a means of domination over nature and other societies has an important place among the intellectual and philosophical foundations of environmental problems.

### 1.1. SEEING KNOWLEDGE AS A TOOL OF DOMINATION

One of the dynamics of the mentality transformation that brings environmental problems of our age is the modern understanding of science.

Before Galileo, Descartes, Bacon, and Newton, the ends of science were wisdom, i.e. to give meaning to life with spiritual values and to establish humane and moral values as the foundation of existence. In other words, science served to understand the order in nature by observing and contemplating nature. Religion directed people to live a life in accordance with the fitrah (the innate spiritual characteristic of human beings) and to rebuild the earth without harming this order.

"Since Bacon, the goal of science has been knowledge that can be used to dominate and control nature, and today both science and technology are used predominantly for purposes that are profoundly anti-ecological."<sup>2</sup>

In Bacon's famous third aphorism it says:

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<sup>2</sup> Capra, *The Turning Point*, 54.

"Knowledge and human power are synonymous, since the ignorance of the cause frustrates the effect; for nature is only subdued by submission [...]"<sup>3</sup>

Bacon's understanding of nature, which has secrets that must be obtained by torturing him, reminds us of the widespread torture of women in the 17th century witch courts in England. Already, with Francis Bacon, there was a transition from the "science of wisdom" to the "science of power and domination". On this subject, Seyyed Hossein Nasr makes the following assessment:

"He [i.e. Modern man] turns his gaze to the Book of Genesis and the rest of the Bible as the source of the crisis rather than looking upon the gradual de-sacralization of the cosmos which took place in the West and especially the rationalism and humanism of the Renaissance which made possible the Scientific Revolution and the creation of a science whose function, according to Francis Bacon, one of its leading proponents, was to gain power over nature, dominate her and force her to reveal her secrets not for the glory of God but for the sake of gaining worldly power and wealth."<sup>4</sup>

## 1.2. MECHANICAL UNIVERSE VISION

With the birth of Newtonian science, nature was constructed as a mechanical system that could be operated and exploited." Today, "Our science and technology are based on the belief that an understanding of nature implies domination of nature by man."<sup>5</sup>

From the 18th century, science in the West broke away from holistic understanding. It has tended to use nature for the control and

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<sup>3</sup> Bacon, Francis, *Novum Organum*, 11.

<sup>4</sup> Nasr, *Man And Nature*, 6.

<sup>5</sup> Capra, "Deep Ecology", 23.

benefit of capitalists and to produce knowledge that can be used for exploitation. This was true not only in the fields of physico-mechanics and engineering, but also in medicine, psychology, sociology, communication and politics. Science was produced not only to dominate nature, but also to exploit man. It was not concerned with building any responsibility and moral order.

The new paradigm of science, rooted in Bacon, "proceeded to replace the organic view of nature with the metaphor of the world as a machine."<sup>6</sup> According to Francis Bacon, the function of science was "to gain power over nature, dominate her and force her to reveal her secrets not for knowing and realizing "the glory of God but for gaining worldly power and wealth".<sup>7</sup>

As stated by Seyyed Hossein Nasr, contemporary man now sees nature as a prostitute, not a respectable wife from whom he benefits, but for whom he is also responsible, but a prostitute with no sense of obligation and responsibility toward herself... Here is the difficulty: the condition of nature being "used" like a prostitute makes it impossible to be amused and enjoyed more and more each day by it.<sup>8</sup>

The fact that the nature was seen as a mechanical being, and that human beings were imprisoned in "the power struggle" against nature, away from wisdom and morality, spread to other areas as well. The will to power and the struggle for power turned an ideological foundation. Capra makes the following reminder about this:

"The emphasis on struggle in Marx's theory of historical evolution paralleled Darwin's emphasis on struggle in biological evolution. In fact Marx's favorite image of himself is said to have been that of "the Darwin of sociology." The idea of life as an ongoing struggle for existence, which both Darwin and Marx owed to the economist Thomas Malthus, was vigorously promoted in the nine-

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<sup>6</sup> Capra, *The Turning Point*, 56.

<sup>7</sup> Nasr, *Man and Nature*, 6.

<sup>8</sup> Nasr, *Man and Nature*, 18.

teenth century by the Social Darwinists, who influenced, if not Marx, certainly many of his followers"<sup>9</sup>

Also, on the basis of deism, seeing the universe as a perfect clock that works by itself is an important reason for environmental problems. Because, approaching the beings in nature as a renewable part of a machine will lead to irresponsibility and insensitivity.

### **1.3. PLACING THE UNIVERSE IN SIMPLE AND STRICT DETERMINISM**

Placing the universe in a uniform, simple and absolute determinism leads to a significant deviation. This deviation is to think that all the flows and processes in the universe can be explained in a way that can be formulated using scientific methods. However, discovering the workings of a being in nature is an intricate and complex task incomparable with drawing a machine. Besides, natural events do not occur with a mechanical necessity; they do not continue in absolute determinism.

On the other hand, to be able to talk about environmental ethics requires firstly removing human from determinism and giving up explaining the universe with absolute determinism. Because free will is the condition of virtue. For an action to have a moral meaning, and a religious value (a charity, and a worship acceptable by God ), it must be chosen consciously and voluntarily, and it must go beyond determinism.

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<sup>9</sup> Capra, *The Turning Point*, 34.

#### **1.4. TO REGARD TODAY'S SCIENTIFIC KNOWLEDGE AS ABSOLUTE AND UNCHANGEABLE**

The emergence of an absolute (incautious) trust in science has led people to use the information and technologies they have reached, without thinking about the consequences.

However, science is a process, scientific knowledge also changes and progresses in the process. Because, science is based on the method of induction; it cannot examine all the elements in the universe of what he is trying to discovery and explain. Ignoring this fact has led to accepting the facts for which science cannot explain their function as dysfunctional. However, the fact that we cannot explain the function of some entities in nature and the relations between them does not mean that they are dysfunctional. Although man is capable of understanding nature and discovering that living things and inanimate beings and the interrelationships between them constitute a system, he cannot know them deeply and comprehensively. In fact, the idea of "conquering nature" is also a utopia (or rather a dystopia). Liberal environmentalism says, "The real resource is the human mind, science and technology." In today this claim is only a remnant of absolute trust to science.

Many different beings in nature, with their special functions and interrelationships, constitute an order that exceeds the human's ability to know and think. The fact that science is still a self-renewing process is clear proof of this. This fact leads to the conclusion that the Creator's knowledge, wisdom, and power... cannot be besieged by human knowledge and God actions are perfect. To act from this conclusion leads to the fact that there is nothing accidental, dysfunctional, useless in nature; gives the principle that the entire universe should be viewed as a living organism.



## 1.4. FALSE HUMANISM

One of the fundamental causes of environmental problems is false humanism. The (hu)man described by humanism was a male, white, and Western. As a result, Western people, on the one hand, has glorified human, but on the other hand, couldn't see African and Middle Eastern people as human beings. In actually, they idolized their egos.

Therefore, the worldview and movement called humanism has never actually been humanism in the real sense. It is a false humanism. We can clearly see this in "*The Declaration of the Rights of Man and of the Citizen*" (1789), The Manifesto referred to human rights and universality as an expression, but in reality, those who prepared this manifesto did not mean this. Because, when this manifesto was placed at the head of the *French Constitution of 1791*, which was prepared very soon after this declaration, it was decided that the manifesto did not cover the people in the French colonies:

"The French colonies and possessions in Asia, Africa, and America, although constituting part of the French dominion, are not included in the present Constitution."<sup>10</sup>

So the people who had these rights were only free citizens of France. Therefore, it can be said that humanism has never been truly humanism just as Nazi environmentalism was an eco-fascism in practice.

Today, post-humanism likewise has some commonalities with fascism, just as The humanism has to some extent partnerships with fascism. Some post-human thinkers also draw attention to the falsity of humanism. According to them, human alone is no longer the focus and criterium of thought, but rather untouched nature and life as a

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<sup>10</sup> "The Constitution of 1791", <https://wp.stu.ca/worldhistory/wp-content/uploads/sites/4/2015/07/French-Constitution-of-1791.pdf> ;

whole. "The concept of 'the human' is in fact intertwined with things like colonialism, sexism, and racism. While an appeal to our shared humanity may be beautiful in theory, a brief look at history shows a different story. The idea of 'the human' has historically been used to oppress whoever (and whatever) was considered 'nonhuman.'" Therefore "humanism is far from innocent: It comes with the baggage of Western supremacy, patriarchy, and oppression."<sup>11</sup> This non-innocence is a result of that it is This non-innocence is a result of that it is a insincere display of humanism, where someone may pretend to care about humanity and human values but actually lacks genuine concern or empathy.

While Western man exploited the natural resources and people of Africa (and the Indian continent), he was also able to ease his conscience by Christianizing them . The mood, emotional state and conceptual world behind this colonialism is the mood and conceptual world that gives rise to environmental problems.

Today, overpopulation (and rapid population growth) sometimes be used to mask world problems caused by the West. Moreover, the idea that drought, poverty, misery, hunger, and epidemics are part of the ecosystem encourages western scholars and thinkers to reveal anti-humanitarian ideas (fascist environmentalism) in the name of 'nature-centrism'. Some of the discourses of radical environmentalists (like the group "Earth First!") are striking examples of this.

In an article written under the pen-name "Miss Ann Trophy"<sup>12</sup>, a member<sup>13</sup> of this radical environmentalist group (i.e. "Earth First!"), it was claimed that the survival of different ecosystems on earth depends on a great decrease in the human population. And, it was emphasized that only AIDS only has the potential to significantly reduce

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<https://web.archive.org/web/20111217062556/http://sourcebook.fsc.edu/history/constitutionof1791.html>

<sup>11</sup> [www.thecollector.com/posthumanism-philosophy-of-the-21st-century/](http://www.thecollector.com/posthumanism-philosophy-of-the-21st-century/)

<sup>12</sup> i.e. MissAnnTrophy --> misanthropic

This pan-name means "who is disliking human" and reflects the post-humanist idea that considers humans only as pests of nature.

the human population without harming other species:

"If radical environmentalists were to invent a disease to bring human population back to ecological sanity, it would probably be something like AIDS. [...] I take it as axiomatic that the only real hope for continuation of diverse ecosystems on this planet is an enormous decline in human population. [...] If, like the Black Death in Europe, AIDS affected one-third of the world's population, it would cause an immediate respite for endangered wildlife on every continent. More significantly, just as the Plague contributed to the demise of feudalism, AIDS has the potential to end industrialism, which is the main force behind the environmental crisis. [...] But one way or another there will be victims of overpopulation -through war, famine, humiliating poverty. as radical environmentalists, we can see AIDS not as a problem, but a necessary solution (one you probably don't want to try for yourself). To paraphrase Voltaire: If the AIDS epidemic didn't exist, radical environmentalists would have to invent one.<sup>14</sup>

David Foreman who is one of co-founders of The Movement Of "Earth First!" has described these remarks as an "insensitive comment" and has apologized.<sup>15</sup> Unfortunately, Foreman himself also has similar thoughts about famine stricken Ethiopians. He uttered rather unfortunate statements in "Simple Life" interview:

"The worst thing we could do in Ethiopia was to give aid—the best thing would be to just let nature seek its own balance, to let people there just starve [...] The alternative is that you go in and save these half-dead children who will never live a whole life. Their development will

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<sup>13</sup> Christopher Manes.

<sup>14</sup> Miss Ann Thropy, "Population and AIDS." *Earth First!*, VII/5 (1987), 32.

<sup>15</sup> Ünder, *Çevre Felsefesi* [Environmental Philosophy], 241.

be stunted. And what's going to happen in ten years' time is that twice as many people will suffer and die."<sup>16</sup>

Here, ideas against 'equal humanity' (fascist environmentalism) in the name of 'nature-centrism' are romanticized with the idea that phenomena such as drought, hunger, and epidemics are part of the ecosystem.

These expressions are the tip of the iceberg. Its intellectual background is more terrible. But, more frighteningly, this approach is not unique to one or two environmentalists. These statements, in fact, reveal the fascist mentality in the depths of Western societies. The congruence between Greek shore troops dipped the boats carrying Syrian refugees in water and Hardin's '*lifeboat argument*' is a real atrocity. One is explaining it theoretically, the other is applying it ruthlessly.

According to American biologist Garrett Hardin, who advocates free-market environmentalism, the "supreme good in nature" is "survival." People should mimic nature and consider survival as the ultimate value. However, alongside basic human needs, richness such as sightseeing areas, beaches, hunting, art, and music are also necessary for human life. Selfishness is strong and inherent in human nature, while conscience is weak and inherited from society. As proposed by Malthus, human population increases geometrically, while food supply increases arithmetically. Therefore, the carrying capacity of the world for the human population is limited. Excessive population growth is also the fundamental cause of environmental problems.<sup>17</sup> At this point, Hardin uses the analogy of the lifeboat to address the problem of poverty and immigration. In this analogy, each country lives in boats with limited carrying power:

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<sup>16</sup> *Defending the Earth, a Dialog Between Murray Bookchin and Dave Foreman*, ed. Chase, Steve; Woods, Hole, MA, South End Press, 1991, p. 108, 133. <https://ecology.iww.org/texts/SteveOngerth/RedwoodUprising/5>

Foreman wrote that he regretted these statements (David Foreman, "Second Thoughts of an Eco-Warrior", *Defending the Earth*, p. 132.). However, we do not know whether this is a real regret or a step back due to reactions.

<sup>17</sup> Ünder, *Çevre Felsefesi [Environmental Philosophy]*, 216-217.

"First we must acknowledge that each lifeboat is effectively limited in capacity. The land of every nation has a limited carrying capacity. The exact limit is a matter for argument, but the energy crunch is convincing more people every day that we have already exceeded the carrying capacity of the land. We have been living on "capital" — stored petroleum and coal — and soon we must live on income alone."

Since the carrying capacity of the poor people's boats is exceeded, many people in these boats jump into the sea in the hope of being accepted into the boats of the rich. According to Hardin, they should not be taken into the boats of the rich. It is wrong for some in the rich boats to feel guilty for being lucky.<sup>18</sup> Some might object to this approach of Hardin's as follows: "How can you justify slamming the door once you're inside? You say that immigrants should be kept out. But aren't we all immigrants, or the descendants of immigrants? Since we refuse to leave, must we not, as a matter of justice and symmetry, admit all others?" Against this objection, Hardin admits that non-Indian Americans are "descendants of thieves.": "It is literally true that we Americans of non-Indian ancestry are the descendants of thieves."<sup>19</sup> But he asks: "Where would 200 million putatively justice-loving, non-Indian, Americans go? Most of them — in the persons of their ancestors — came from Europe, but they wouldn't be welcomed back there."

Hardin emphasizes that even the law only protects "only recent property rights" and that nothing can be done for people whose lands and resources are usurped.<sup>20</sup> According to him, what needs to be done is to close the doors to immigrants and to leave poor societies alone with famine, hunger and misery.<sup>21</sup>

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<sup>18</sup> Hardin, "*Living On a Lifeboat*", 37.

<sup>19</sup> Hardin, "*Living On a Lifeboat*", 45.

<sup>20</sup> Hardin, "*Living On a Lifeboat*", 46.

<sup>21</sup> Under, Çevre Felsefesi [*Environmental Philosophy*], 235-237.

Garrett Hardin calculates that in Western countries the population multiplies in 87 years, in some poor countries in 21 years.<sup>22</sup> In light of this, he says that peoples of some countries will die whether they receive foreign aid or not. According to Hardin, it is futile to help them or to grieve for their death. The hunger in countries such as Somalia and Ethiopia shows that the population in these countries has exceeded the carrying capacity. In this case, a part of the population that cannot find the necessary food dies and the population falls to the limit of its carrying capacity. This is the rule in nature, and foreign aid means interference in this natural process. (Under, *Environmental Philosophy*, 238-241.) Therefore, the best way is for these countries to control their own population growth. Here is Hardin's suggestion:

How can we help a foreign country to escape overpopulation? Clearly, the worst thing we can do is send food. The child who is saved today becomes a breeder tomorrow. We send food out of compassion; but if we desired to increase the misery in an overpopulated nation, could we find a more effective way for doing so? Atomic bombs would be kinder. For a few moments the misery would be acute, but it would soon come to an end for most of the people, leaving a very few survivors to suffer thereafter. Food-bombs increase the number of survivors to suffer from chronic malnutrition.<sup>23</sup>

This discourse reveals the reflection of the fascist paradigm on modern secular environmental rhetoric. The following truth expressed by H. Under on this matter is much sadder:

"Hardin's views are ideas that many environmentalists think when they are 'realistic', but are self-censored because they do not fit well with conventional environ-

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<sup>22</sup> Hardin, "Living On a Lifeboat", 38.

<sup>23</sup> Hardin, "On the Immorality of Being Soft-Hearted", 17-18.

mental discourse. Hardin articulates these censored views with rare intellectual courage."<sup>24</sup>

While talking about the power of the ecosystem to carry the human population, it is the Western man of nature who determines the limit according to himself! On the other hand, consumption is very low in poor countries despite high population. In this case, it is more logical advise that the population in 'developed countries where consumption is geometrically increasing' must be significantly reduced. But, we shouldn't advocate this fascist thought.

Sense of justice, ability to believe, and value consciousness. These humanitarian forces balance the natural forces in man, and lead him from destructive attitudes and behaviors to constructive ones. It encourages him to think in moral terms and to act according to principles and value judgments. Therefore, what is in the wild nature and what should be in the human realm are very different. the Quranic concept of "fitrah" emphasizes on this fact, i.e. humanitarian values and human's inner bond to God who is origin of morality.

The idea that refugees and migrants should not be accepted, even if they migrate to developed Western countries for only the sake of survival, is the point where eco-fascism emerges. "*Fascist ecology (eco-fascism)*" is the manifestation of the fascist movement equipped / romanticized with environmental approaches. Its origin is Germany. The roots of "*social Darwinism*" and eco-fascism can be seen in Ernst Heinrich Philipp August Haeckel (1834–1919), who first used the term "*ecology*" and emphasized "*holism*". He and some other scientists have stated that "civilization and the life of nations are governed by the same laws as prevail throughout nature and organic life." Haeckel has established a connection between "the untouched nature" and "racial purity"; they have opposed racial mixing as unnatural. The idea that racial mixing is unnatural is a thought associated with one end being evolutionism and the other end being scientific racism and eco-fascism. Besides, "This notion of 'natural laws' or 'natural order'

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<sup>24</sup> Under, *Çevre Felsefesi [Environmental Philosophy]*, 215.

has long been a mainstay of reactionary environmental thought. Its concomitant is anti-humanism."<sup>25</sup>

One of the important figures who paved the way for eco-fascism is Martin Heidegger (1889 - 1976). He rejected anthropocentric humanism, criticized industrial technology for causing pollution, emphasized on "*local place*" and "*homeland*", called humans to "*let things be*" and highlighted the need for humanity to guard and preserve the balance of the whole nature instead of dominating it. Consequently, contemporary deep ecologists have included Heidegger among the pioneers of ecological thought and deep ecology.<sup>26</sup>

Additionally, the idea of the population in countries experiencing scarcity and needing foreign aids must to be stay in their own homelands contradicts reality: The settling of Western countries in Africa and benefits disproportionately from its resources compared to the Africans.<sup>27</sup> For example, there are still countries in Africa that France exploits. Giorgia Meloni (1977 -), who leads the Italian right-wing party Fratelli D'Italia, has said in that issue:

This is called the CFA Franc. It is the colonial currency that France prints for 14 African nations, to which it applies seigniorage (a profit made by issuing currency) and by virtue of which it exploits the resources of these nations. In return, they demand that 50% of everything that Burkina Faso exports ends up in the coffers of the French treasury. The gold that this child goes down a tunnel to extract, mostly ends up in the coffers of the French state,

The gold that this child [in Burkina Faso] goes down a [gold mine] tunnel to extract, mostly ends up in the coffers of the French state.<sup>28</sup>

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<sup>25</sup> Staudenmaier, "Fascist Ecology", 14.

<sup>26</sup> See as an example: Zimmerman, "*Rethinking the Heidegger*", 195-224.

<sup>27</sup> In Turkish, this is referred to as "çökme" and "çöklenme".

<sup>28</sup> "*Did the President of Italy attacked Macron and accuse France of exploiting Africans and children?*", <https://verify-sy.com/en/details/9276/Did-the-President->



As Meloni says, the way to end the immigration problem is to putting an end to the exploitation of Africans and allowing them to break free from these exploitative practices. An other interesting point is that this speech was made to justify Italy's non-receivance of a ship carrying hundreds of refugees.

Eco-fascism, while stating that the laws of nature cannot be defied, tends to confine humans within the rules of the wild nature. Again, the idea that "every ethnic group should stay in its own ecological environment" has been used as a justification for xenophobia. However, the West has exploited other people's ecological environments for centuries. To give an example that everyone knows, the American continent was usurped by genocide against the Indians. Then, black-skinned people were enslaved and brought to America by human hunting in Africa to be employed in those lands. Those who exploited Africa and the Indian sub-continent for centuries still continue to exploit it covertly.

In our opinion, ecological approach and environmental ethics are definitely not **post-humanism**.

Posthumanism, rejects humanist thought and criticizes the human-centered foundation that keeps human separate and superior to all natural beings. While humanism assumes that only humans control, constrain, and create change post humanism considers that there are very various interactions between humans and non-humans and that environmental factors affect on human being, society, political order and law. In other words, "the human's ability to act is distributed across a dynamic set of relationships that the human participates in but does not completely intend or control."<sup>29</sup>

Post humanism opposes the hierarchical classification between mind and body and between humans and non-human entities and the traditional understanding of the value of culture and nature. It aims to

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of-Italy-attacked-Macron-and-accuse-France-of-exploiting-Africans-and-children- [date of access: 24.08.2023]

<sup>29</sup> Diane - Lehman, "Posthumanism", *Oxford Research Encyclopedia of Communication*, www.

shift the exploitation of non-human categories by recognizing the intrinsic value of non-human entities and advocating for more ethical treatment. Thus, it questions the validity of traditional ethical order between the human and the nonhuman beings.

According to the post humanism human has lived and will live in a network of interaction with other beings. The idea of a world that is non-holistic and of humans as isolated individuals and independent life forms is problematic. Besides, the humanist understanding, which sees man as a moral, central entity that dominates nature, leads to the exploitation of non-human categories and even if other humans. Because, the result of narrowing the concept of human is the marginalization of women, immigrants, foreigners, unqualifieds (?) and unevolveds (?) person, those who are not granted citizenship, and the violation of their rights.<sup>30</sup>

It is true that the activities of the life are partaked by dynamic forces of which the human is in it. However, the acts of only human is autonomous, conscious, intentional, and exceptional, in flow of life in the world. Although we cannot think of it as isolated from nature and society, it has a special status. intelligence, consciousness, different abilities and autonomy make him responsible and one of these responsibilities is to avoid from harming. However, there is no responsibility for other living things in nature. So, it is necessary to accept its difference in order to say that man should away from destructiveness and take his moral responsibility towards nature.

For example, the claim that there is more similarity than difference between the material structure of humans and other beings is a wrong foundation for Post humanism. Because basing the post humanist critiques on the similarity of molecules and cells would mean imprisoning humans in nature's dungeon (corporeality). The result of this approach is to advocate that the rules determining natural/wild life should also apply in society.

While it has some just and right approaches, Post-humanism

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<sup>30</sup> Koistinen, - Karkulehto, "*Feminizm Bağlamında Posthümanizm*", [www.](http://www.)

represents an extreme view in our perception of natural beings and life. It disregards the value of humans and considers them equal to other beings in nature, while denying that it actually places itself at the center of beings. Claiming not to place itself at the center while looking at beings from a self-centered perspective is the main contradiction of post-humanists and some deep ecologists. Describing this discourse as a romantic form of eco-fascism would probably not be far from the truth.

Also, the concept of **transhumanism** points to the alteration of the inherent characteristics (the creation feature, fitrah) of human beings, which are intertwined with nature, through technological means. Therefore, transhumanism implies the unnatural deterioration of human beings, who are in dialogic relations with their fellows, and in interactions with other beings as a necessity of their nature (and fitrah). This approach contradicts the ecological perspective, as well as it goes against the basic moral principle, which we can summarize as "not to ruin and harm".

Presenting an ecological approach that is far from the deviations mentioned above stands before us as a multidimensional problem today. This problem has religious, philosophical (ontological and axiological), moral, legal, political, economic, cultural and technological dimensions. The belief, mentality and moral dimensions of the problem will be discussed below. Belief, conception of existence, values, principles and concepts on which an understanding of nature and environmental ethics are based that will create a solution for environmental problems will be explained with the main lines. The relationship between the set of values that shape the relations of man with nature and the values of Islam will be determined. Creation belief on which ecological approach is based in Islam; The belief foundations of the understanding of existence, life, nature and human will be briefly revealed.